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MR ISHI & FAMILY.

MR. ISHII AND HIS ORPHANAGE.

A Japanese Apostle of Faith

AND

HIS ASYLUM AT OKAYAMA.

By James H. Pettee.

Printed at the Asylum Press,
Okayama, Japan,
1894.

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Faith is the subtle chain
Which binds us to the Infinite.

Elizabeth Smith.

Prayer moves the Hand which moves the world.

Wallace.

Thou hast been the helper of the fatherless.

Psalms x, 14.

Yet is thy guerdon great; thine the reward
Of those elect who scorning Circe's lure,
Grown early wise, make living light their lord.
Clothed with celestial steel, these walk secure,
Masters not slaves. Over their heads the pure
Heavens bow, and guardian seraphs wave God's sword.

Symonds.

To pity distress is but human; to relieve it is Godlike.

Horace Mann.

Herein is my Father glorified that ye bear much fruit.

Jesus.

I 33
P499 G.Y
1894

PREFACE.

THIS little book has both a history and a purpose. A brief but frank statement of these may prove a kindness to critics, a pleasure to friends and a genial hint to readers of every sort.

Having known Mr. Ishii since 1883 and with especial intimacy during the past five years; always counting it a peculiar privilege to aid him in any manner in his benevolent work, I was led in 1892, in response to repeated calls for definite information in English concerning this "George Müller of the Orient", to publish and circulate privately a pamphlet of twenty pages. This was entitled "J. Ishii and His Institution" and was merely a reprint from a series of articles published in *The Japan Christian Chronicle and Missionary Tidings*. The edition was exhausted months ago and Mr. Ishii's circle of friends and wellwishers has widened so rapidly, that something more seemed called for. Hence this further venture in print and picture. Although entirely rewritten and on a somewhat different plan from the earlier account, the text of the former pamphlet has been freely used when deemed desirable.

The work of printing and binding was done by the orphans and their helpers at the Okayama Asylum and being their first large venture in both English printing and book binding, may well be judged leniently. It is a true register of skill achieved up to date. Owing to scarcity of English type, the book has been printed in eight page sections. This accounts for minor typographical eccentricities. The lettering on the front cover was the handiwork of S. Yoshida a student in Biyō Gakuin the Christian Boy's School at Okayama. The phototypes were prepared by S. Oyama of Kyōto whose work commends itself. I take this occasion to thank him for special courtesies growing out of a genuine desire to aid the Orphanage.

Amid the pressing work of a wide variety of misisonary duties this tribute, of love to a Christian brother of an alien race, has been prepared, and is now sent forth in the hope that it may deepen the faith, invigorate the prayers and stimulate the benevolence of many who love Jesus and rejoice over every fresh triumph of his Kingdom on the earth.

J. H. P.

Okayama, Japan, October, 1894.

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CHAPTER I.

CHARACTER OF THE MAN.

MEN need to be taught repeatedly the simple essentials of right living. This is peculiarly true of the present age and of the far east. Mankind, bewildered by the complex life of today, needs nothing so much as a soul-clear vision of fundamentals in creed and conduct. The orient, saturated with ennobling thoughts and transcendental wisdom, has no power to realize its lofty ideals, no proper sense of the deep meaning of personality, no practical aim of a high order fitted to the real wants of suffering men. It needs more than any thing else to get back to the sources of life and thought, to harness highest aspirations to humble forms of service, to have that consciousness of God which is the power of true faith, and to utilize its heritage of loyalty by a complete surrender to Christ and the ministry of his gospel. INTRODUCTORY.

Hence I deem it a happy augury of better times when a man like Jūji Ishii, filled with the best spirit of an old time Japanese *samurai*, becomes not only a nominal disciple of the wondrous Nazarene, but experiences in his own soul that fellowship with God which is born of humble faith, and ensures an inspiring guide through the intricate windings of a useful life.

Like all spiritual heroes of the ages, Mr. Ishii stands for a few simple principles, but they are the primal forces of soul life and activity. Hence they are the ones that most need emphasis and that alone can bring about the reformation of a weary world. I will note these briefly before passing to an account of his life and a description of the Asylum which is his crowning work.

FAITH.

Mr. Ishii is preeminently a man of fearless faith. By this I mean not merely a large confidence in even the worst of men or the weakest of children, and an abounding, hopeful trust in the future providence of God, but that "unreserved cooperation, partnership with God" which makes the man of faith not his own man but God's man. He has heard God's voice "in the secret place of his conscience", he has fought out the battle alone with his Maker and reserved no rights in the terms of capitulation. His abiding purpose is to tolerate nothing in himself but the highest ideals of duty and character, as God shall reveal such to him. He has given himself into the keeping of his Heavenly Father whom he trusts implicitly for right guidance. Such an one is this man from Hiuga, reborn in Okayama, and doing a work that more than any other single agency in all this region, is compelling attention to the Christian faith and leading men into the Christian life. I would not overpraise him. He is one of the sort it belittles to praise. He is simply a child of God, walking softly day by day as in the presence of his Lord, so clear visioned is his faith. He would open his—for a Japanese—unusually full, round eyes in silent wonder at any suggestion of a different kind of creed or course of life.

MISAO YAMA.
THE MOUNTAIN RETREAT.

Not that he never falls below his ideals, has blue days or discouraged seasons. He is merely a man like the rest of us, and being yet in the flesh cannot escape entirely the arch fiend's torments and temptations. But these seasons of depression are remarkably rare and usually owing to physical weakness. Though naturally something of a mystic, and believing far more truly than average Christians in actual answers to the prayer of faith, he does not let that conception of Christianity run away with him. He believes in it because it is a real experience of his daily life, and not an over refined theory maintained at a high tension. His life is a life of faith, and hence perforce his creed is founded on trust in God and belief in his fellowmen.

PRAYER AND FASTING.

He believes in daily prayer and occasional fastings. It is the common testimony of those who hear him pour out his soul on bended knee, that he has learned the secret of true prayer. He lives in the atmosphere of Heaven, and prayer is as natural to him as breathing. To hear him plead for some special object is to feel that God and men must be moved to bring about that end. Time and again has he gone to his favorite spot in the graveyard behind the Asylum—the place is shown in several of the pictures, and received a direct answer to his petition before leaving the place of the dead. The other day one of the ex-convicts ran away from the Home. The next morning in chapel Mr. Ishii in an unusually earnest and tender prayer besought that the wanderer might speedily return of his own [illegible]

and free from further crime. That evening the man was back in his place, and the following morning the announcement quietly made to the astonished company that Mr.——— had returned, having fallen into no sin, was penitent for his thoughtless leaving, and truly happy to be one among them again.

Mr. Ishii has had two specially remarkable experiences in long fasting. The details are too sacredly private to be published while he lives. Suffice it to say they accomplished definite results, both in the matter of his own living on a higher plane, and in winning others to acceptance of his views and his Saviour.

LOVE OF THE BIBLE.

Mr. Ishii feeds on the Word of God. His one book is the Bible. He makes no pretensions in the line of critical study but he has a keen sense of the spiritual, ethical, practical worth of the Sacred Scriptures. He is even a little impatient with destructive critics of the Word of Life, and has branded them with a name which bids fair to stick like a burr. In an informal chat with five or six friends, he convulsed the company by saying that extreme higher criticism might be called monkeying with the Bible, for monkeys when they have a small wound, stuff in old rags, grass, dirt, anything that comes to hand, and thus increase the inflammation, instead of treating it tenderly and thus healing the breach. He thought radical critics were inclined to a similar course. Let it be remembered that "liberal *thought" has so far* permeated some Christian circles in Japan as to be far more extreme and

of Prayer.

The Chapel.

Pettee House.

outspoken than in evangelical ranks at home. Mr. Ishii treats every man as his brother, and is remarkably free from all sectarian or clannish spirit, but so far as his own convictions go, he yields not one whit to views so broad that they lose their intensity. He and his institution walk the straight line of duty as they view it, caring little for public opinion on the one hand, or the utterances of brilliant writers on the other.

FAVORITE PASSAGES.

A few of the marked verses in Mr. Ishii's Bible, and which have proved a peculiar comfort or inspiration to him are the following; JOB XIII. 15; ISAIAH II. 22; MATTHEW V. 8 AND XVII. 21 (*The Japanese New Test. following the A. V. still retains this latter passage*); JOHN XIII. 34; XIV. 1,7; XV. 16; XVII. 21–26; HEB. XIII. 3.

UNSELFISH LOVE.

Mr. Ishii has the nature of a hermit. More than once has he told me that if he should act out his own selfish impulse, he would hide away among the hills and devote his time to private meditation. For a Japanese, he is exceptionally tinged with the spirit of the recluse. He would make a monk of the first order. But led by the example of John Pounds, the humble Portsmouth cobbler, who according to that "Apostle of the ragged school movement" Dr. Thomas Guthrie, "while earning his daily bread by the sweat of his brow, had rescued from misery and saved to society not less than five hundred of these poor children;" by that of Joseph Neesima and some poor people in America, who gave money to help him start his Dōshisha; and perhaps most of all by that mighty man of faith Geo. Müller of Bristol, he came

to recognize that the needs of the age and the true teachings of Christianity called for the exercise of unselfish devotion in behalf of others. He pondered long and deeply on a definition of love given him by his pastor Mr. Kanamori, "Forget self and do for others" until it was wrought into his whole being, and together with Müller's "Trust is following God's word" led him into his life work. He had a natural love for children, a simplicity and kindliness of manner and a tendency toward generosity, which fused in the furnace of devotion to Christ, have produced a rarely beautiful character and exceptionally serviceable labors.

THE MAN IN A WORD.

Not to prolong this analysis unduly, Mr. Ishii may be characterized briefly as a practical realization of his own favorite New Testament verse, "A new commandment I give unto you that ye love one another." A love that works itself out in deeds. A life that is truly Christlike. The spirit of the Bible worked into flesh and blood. Simple loyalty worthy of a Christian *samurai*. Faith that feels, hope that though always grave is never despondent, love that counts no cost, if it may but save a few of "the least of these my brethren".

HIS NAME.

Ishii Jūji in Japanese order. His family name Ishii 石井 means stone well. His personal name Jūji 十次 is written with the characters which stand for ten, which is the Japanese number for completeness and is also the first ideograph in cross, and the one for next or second son. Many plays upon the name might be made and hints drawn from them. I note but one. The cross is hidden in it. It is sunk deep into his life as

well. Eighteen years ago he heard for the first time of that wondrous symbol. Then it was simple magic used for selfish ends. Now it has grown to mystery of a peculiarly spiritual order but devoted to the noblest of practical aims.

Before the eye of a purified reverence neither the giants of force nor the recluses of saintly austerity stand on so high a pedestal as the devoted benefactors of mankind. The heroes of honor are great; but the heroes of service are greater.——Martineau.

CHAPTER II.

HIS PARENTS: STORY OF HIS EARLY LIFE.

HE was born at Takanabe in the province of Hiuga, on the south-east side of the island of Kyushu, in the first year of Keĭo, which was the last year period during the reign of the father of the present emperor. That means A. D. 1865. April 7th. was probably the day. He is thus but twenty-nine years of age at the present time. The father was a local official of good repute. The mother was the better worker of the two, and is frankly given the credit, even by her husband, of the family success. She has been a woman of few words' of simple but earnest life, and unremitting toil. It is easy to see where the son inherited his peculiar naturalness of mind, that charming simplicity of character which is always remarked by those who meet him.

ALL CHRISTIANS.

The entire family circle is now within the kingdom. The father, baptized by Mr. Clark last fall was the last to yield, and make a public profession of Christianity. For this result, Mr. Ishii had prayed and worked and waited ten full years. Moreover he has been successful in leading a large number of his early associates to acknowledge *the claims of the western religion.*

THE FIRST GRADUATING CLASS.

LUCAS, MARY AND

O SUM, SAN

Aside from home training, he attended a private school taught by priests in a temple shed, later the government school, for a year a private boarding school seventeen miles away from *his mother*, where with other boys he was obliged to clean his own rice, cook his own food, and care for himself generally It was a bit of roughing it which he now recalls with a smile, but which he felt at the time to be cruelly hard.

HIS YOUTH

At the age of eleven or twelve, young Ishii's attention was first called to the Christian religion. Strange and crude as that experience was, he marks it as the first in a chain of causes bringing about his present religious condition. In reading a translation of Peter Parley's "History of the World", he saw a representation of the cross in a picture of the crusaders. A school friend told him that if he worshiped that unseen by others, he could work magic (*mahō*). So he tried it often, saying over when by himself "*Christo jūji gun dono*" "O, Christ, Lord of the army of the cross."

FIRST INTRODUCTION TO CHRISTIANITY.

One day, while fishing with other boys for river carp (*funa*) and eels, none of the party having had any success, it occurred to him to try his magic art. So after a silent "prayer and act of worship," he threw out his hook and immediately pulled in a fish: not once, but many times, and always with results, he alone of the party making any catch. As another time, when off with friends who had no luck, he quietly remarked to one of them, "I can tell you how to catch some; just say over these words and throw your line so."

The boy did as he was told and pulled in a big fish. Naturally the superstitous youngsters were all deeply impressed. Mr Ishii dates his first idea of an unseen all powerful God and prayer to him from that crude boyish experience.

TO TOKYO AND A PROVINCIAL JAIL.

At fifteen he did what seven out of every ten country students in Japan try hard to do, and the remaing three would be glad to do, went to Tokyo for a year's study. He was in the Shiba Kōgyokusha, a celebrated private school. He remembers the foreign missionary then teaching in the school though not his name, but did not, like some of his friends, visit the western teacher's home at Tsukiji.

There was great political excitement in the capital at the time. The students were incensed against Prince Iwakura for his pacific settlement of the Kofuto difficulty with Russia, and threatened to assassinate him. It was also the time of impending war between Japan and China over the Riukiu Islands, a result happily averted by Gen. Grant's mediation. Our hero saw the great American general and was as much excited as any of his fellows. Returning home he ventilated his views on the political situation, and then wrote them down while staying at a hotel.

A government spy in the next room heard his talk, entered his room in young Ishii's absence, seized his inflammatory journal and caused his arrest, supposing him to be an unsuccessful assassin of the great Japanese prince.

In this connection occurred what Mr. Ishii regards as the second in a chain of causes lead-

ing to his present faith in the mysteries of an unseen world. On the night of May 12, 1880, he dreamed that the police came and seized him. The next morning about eight o'clock, in marched two policemen and began to carry out his dream to a remarkable nicety. Thinking over this coincidence while confined in jail, he was led first to believe in an invisible God. Until informed in the courtroom at his trial, in response to his own question, he had no idea for what he was seized, or on what evidence. His case being a new one in that locality, not noted for political criminals, was referred to the Kagoshima authorities, and his innocence being established he was released after forty days' imprisonment.

He was married about this time to Shina Uchino, whose father, a retainer of the prince, had died many years before. Anticipating my story, Mrs. Ishii has always been a true helpmeet to her husband. She received baptism at Takahashi, Bitchu, in 1886, and has quietly but conscientiously aided Mr. Ishii in all his philanthropic schemes. They have two children of their very own. Both are daughters and both were consecrated from birth to the service of caring for needy children. Following the example of Hebrew prophets, Mr. Ishii has imbedded this purpose in the names of his offspring, Tomo, friend and Shin, a part of the word for earthquake. The latter was born nearly three years ago just after the great earthquake, and it is hoped will devote her life to the aiding of sufferers from grave natural calamities. The first plate in the book shows Mr. Ishii and his family.

HIS FAMILY.

The strong mutual affection existing between father and elder daughter surpasses description, and its frequent manifestation on semi-public occasions is a rarely beautiful sight. A feminine chip of the father block it seemed perfectly natural that she should on a recent occasion give away all the money she had earned by conquering a childish habit of crying. Half went to a blind man at the hospital, and half to local church work. Like her father she seems to believe in no reserves for self when other selves are suffering.

Another day she went with her younger sister and two little friends into the cemetry, that place where God has been met so often through the act of pleading prayer, and begged for the speedy recovery of her ailing mother. Then running to the sick room she called out "Now mamma how much better have you become?" The prayer of faith and the deed of love. The spirit of the parents naturally asserting itself in the lives of the children. That sort of moral contagion is the hope of the world and proclaims the wisdom of Almighty Goodness.

CHOICE OF A PROFESSION.

After serving for six months as a policeman, falling into bad habits and being led to reform his life through the generous aid and sound Christian advice of a true friend Dr. Ogiwara, he decided to study medicine. For this purpose he came to Okayama in August, 1882. He had a double motive in his choice of schools, excellent medical training and association with Christians. He had no Bible and had read but little concerning Christ and his salvation. He had learned from Dr. Ogiwara that faith, hope, and love are the

ARIMA HOUSE

[illegible] CLIFTON COTTAGE

three fundamentals of the new cult. His appetite was whetted for more of this unique system of divine truth.

BECOMES A CATHOLIC

He attended a few of the Protestant services but owing to an unfortunate experience, by which he was mistaken for a mischievous student who recently had caused trouble to the Bible seller's family, and the difficulty of understanding his provincial dialect he became indignant at the impatience shown him, decided to have nothing more to do with Protestantism, turned on his heel and led by a man whom last fall he in turn was instrumental in saving from suicide and who became the first inmate of Mr. Ishii's home for discharged prisoners, sought the Roman Catholics. They treated him with marked kindness, and as he was a stranger in the city and needing friends, he was deeply impressed by their genuine courtesy. At the instigation of the French priest, a month later he took rooms adjoining those of his clerical friend and after studying Roman Catholicism for one year, became an earnest believer and supporter of that faith.

The following summer he became very anxious about the eternal welfare of his parents and friends, and induced Mr. Miyaki, the Roman Catholic evangelist, to go with him to Hiuga on a tour. Mr. Ishii's zeal in the matter is shown by the fact that he paid one half the evangelist's expenses. Many meetings were held, but not a single believer made. At that time there were three earnest Protestant seekers in Takanabe, among them Dr. Ogiwara. Mr. Ishii had long talks with his old friends. He noted one great difference, they had Bibles, he had none.

BECOMES A PROTESTANT.

On returning to Okayama he purchased a New Testament and began to call secretly on pastor Kanamori. He also attended unbeknown to his Catholic friends, a theatre meeting in the interests of Protestantism, at which Messrs. Yokoi, Miyagawa, and Matsuyama were the prominent speakers. He was specially impressed by the deep meaning of the word *life* as emphasized in many ways. Being troubled to remain longer in the priest's house, when at heart so suspicious of the peculiar teaching of Catholicism, he changed his residence, and began to associate more and more with Protestants. He held on nominally, a year longer with the Roman Catholics for friendship's sake, but on November 2, 1884, publicly entered the Protestant communion, being rebaptized at his own request and against the advice of pastor Kanamori. Three of his intimate friends, all from Hiuga, Kayashima, Iwamura, and Watanabe, came over with him. The Catholic priest was deeply grieved and even indignant at the step. He had taken every possible occasion to speak evil of Protestantism, and in his final letter of dismission used such expressions as "My son, you are going straight to the devil." Without delaying to compare systems of faith, three facts are worthy of note by the careful student of this brief biography, first, the great kindness of Roman Catholics in their personal dealing with men; second, their non-use of the Bible; third, their bitter attacks on Protestantism.

THE MOTHER OF HIS FAITH.

Like seeks like. Spiritual affinities assert themselves. Mr. Ishii's history gives us not only an excellent illustration of this truth, but in doing so honors the

faith and spiritual acquirements of a Japanese woman. If one were asked to name the most devoted Christian woman in Okayama, the answer would be without hesitation, Koume Sumiya. Her face is shown in the group marked "A few of the Asylum's best friends," the last picture in the book.

This rare disciple of the Christ was known by name to Mr. Ishii, but he met her for the first time the Sabbath he united with the Protestant church. They were kindred spirits in things of the soul. He named her the mother of his faith, and aimed from that time at a spirit and consecration like hers. To this day he goes to her for counsel and sympathy in every experience.

On one occasion, when sick, discouraged and nearly crazed with pain, he decided, for purely selfish reasons, to leave Okayama and go to Osaka for further study. Sumiya San pleaded with him in vain, but he could not forget her tears at parting, and a month later he returned to Okayama, penitent and submissive. That she, in no way related to him, should be so solicitous of his spiritual welfare, convinced him anew of the verities of the Christian faith.

Blessed influence, of one true loving human soul on another.——George Eliot.

CHAPTER III.

PROVING HIS FAITH BY HIS WORKS.

IN July 1884 while at home for the summer he opened in an old Shinto shrine on the edge of the town, a night school for poor children. On his return to Okayama at the end of the summer, the school was continued by one of the boys he had saved out of beggary. For four years this enterprise was kept up, Mr. Ishii furnishing funds and the faith.

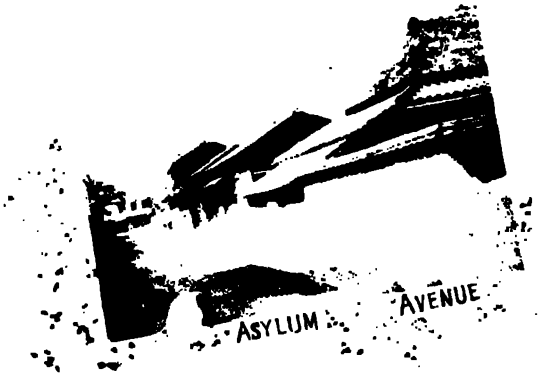
FIRST HUMANITARIAN EFFORT.

He testifies that as often as he forgot to pray in Okayama for the Takanabe school, a letter was sure to come from his assistant saying "The school is running down". Then more earnest prayer in Bizen was followed by a letter from Hiuga reporting "All goes well again". This not once but many times. In March 1885, he visited his native province in company with Mr. Cary. This was the begining of consecutive Protestant work in that region.

While a student in the Medical School, he paid out of allowances from home, in addition to his own bills, the charges of a student friend (Watanabe) then in Okayama. Money becoming scarce for such a strain, he decided to work as an *amma* (massage shampooer) out of school. He kept this up through the winter, going generally

SPIRIT OF SELF HELP.

BILLINGS HOUSE


ASYLUM AVENUE

MONROE AND "NO NAME" COTTAGES.
CLARK COTTAGE

first to Mrs. Sumiya's house for a prayer with her, and then plunging out into the cold night and working at this exhausting profession till nearly or quite midnight, then rising at four to study that he might hold his high place in the class, within the first three. The plucky student secured plenty of work, earning from ten to twenty cents a night, and lost no opportunity to preach his new faith. Several of his patrons were led to embrace Christianity, but he injured his health by this overwork, and laid the foundation of his later illness.

A KIND FRIEND.

Dr. Suga, a leading instructor in the Medical School, and now at the head of the Okayama Hospital, learning of the doings of this promising student, wrote him a most sympathetic letter, extending a cordial invitation to come and live in his house, promising to pay all necessary bills if he would drop his night work. Young Ishii's independent spirit was strongly inclined to decline the invitation, but on the advice of his two wise counsellrs, pastor Kanamori and Mrs. Sumiya, he yielded, and for three months was an inmate of the Dr.'s family. Both the Dr. and his wife have been most loyal friends of Mr. Ishii ever since. Mrs. Suga made no effort to restrain her tears when he left the house to board elsewhere. Dr. Suga freely gives him medical advice and other aid for his Orphanage, and promptly subscribed one hundred dollars when Mr. Ishii began his work for the earthquake sufferers in November, 1894. I take special pleasure in mentioning this, because Dr. Suga is not a professed believer in the western religion.

NEARING HIS LIFE WORK.

In December 1886, Geo. Müller came to Japan. The following February, while boarding in the house of a Christian (Nozu) young Ishii heard a letter read from the son, then a theological student at the Dōshisha, describing Mr. Müller and his visit to Kyōto and dwelling on the "life of faith" of that wonderful man.

Again deep thoughts were stirred in Ishii's mind. Then first he understood something of what is meant by those words in common use, "Living Heavenly Father and his love." Then first he committed his life and all to God and his service. Heretofore his purpose had been to serve God in some way after graduation. Now he decided to begin at once and for children. This he numbers three in the list of great causes that led to his life work.

Though suffering from brain trouble, he continued to study, but not improving, went in April to Kamiachi mura in Oku gōri, some twelve miles east of Okayama and began practicing medicine to support himself.

GIVE ALL, TRUST ALL.

He here definitely put into practice for the first time a principle of action so common with him since, of having no reserves in money or resources, but doing to-day for others the utmost that he can, and trusting God for the future.

His fellow student Watanabe, then at the Dōshisha, was greatly troubled for money. After earnest prayer and careful thought, he decided to send all the money he had and could earn to Watanabe, should it be needed. Joy and peace took possession of his soul, and one might add

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have never left it since.

THE ORIGINAL ORPHAN.

The house adjoining the one where he roomed was a miserable hovel, frequented by the very poor. One day in June, a beggar woman with two children stopped there and remained over night. Noticing that the family was very needy, Mr. Ishii stepped in and gave a bowl of his own rice to the eight year old boy. The lad immediately passed it over to his younger sister who was a cripple. The mother was out begging for a breakfast. Returning later she called on Mr. Ishii and thanked him heartily for his kind act.

A little sympathy and persuasion unloosed the woman's tongue, and she told a pitiful story. Her husband had died, she was now begging her way back to Bingo, her old province, hoping against hope to secure work there. She said more than once, "I could support myself, and the crippled girl, but I can't earn enough in addition for the boy." Mr. Ishii, prompt to act upon his newly formed rule of life, at once offered to adopt the boy. The mother love was strong, and the woman hesitated. Mr. Ishii begged her to give him up for all their sakes. At last the woman consented on condition that the boy might be returned to her every night. This arrangement was followed for a week, Mr. Ishii caring for the boy through the day and giving him back to the mother for the night.

The family were so filthy and the boy so diseased that every morning, on receiving the lad, Mr. Ishii stripped him, and gave him a hot bath, actually "scraping off the vermin" with a brush, as

more than once I have heard him tell a Japanese audience. He then dressed the child in clean garments, taking these off at night and putting on the dirty rags once more.

After a week's trial, the mother was convinced of Mr. Ishii's sincerity of purpose, and committed the boy to his charge. This was the first child in Mr. Ishii's adopted family.

The boy still lives, and is frequently shown to audiences as "the original orphan." With such pains was the work begun which speedily grew into an organized Asylum for needy children.

Fourteen months later that mother visited the Asylum in Okayama, and could hardly believe that the healthy, happy boy who came out and called her mother was the diseased, filthy, stunted child she had so reluctantly given up to a better life. The woman was able to earn a comfortable living for herself and one child. Relieving her of the care of the other saved the whole family to society by turning beggers into breadwinners. Such cases are frequent in the experience of the Asylum, and explain one reason why Mr. Ishii believes in a charity of this sort. A poor woman can support herself and one child, but not more, except with great hardship. The joy of this family over its salvation was a melting sight to all who witnessed it.

KINDNESS AMONG THE POOR.

In July 1887, occurred what Mr. Ishii reckons the fourth and final cause for the opening of the Orphanage. He learned of a poor fisherman and his wife, who though but slightly removed from starvation themselves, adopted a little girl of three and a boy of five, left by parents and two elder brothers who all died from cholera. The heartless

neighbors were about to bury the younger child in the coffin with its mother, it being nearly dead from starvation and no one to care for it.

Two thoughts came home to the young physician with great force; first, the pitiable condition of orphans; second, if those who know nothing of the great love of Christ can show such kindness, as these poor fishers, what ought not we Christians to do? Dare we do less than they?

The flighty purpose never is o'ertook,
Unless the deed go with it. —— Macbeth. Act. IV. Sc. I.

Thou seest that faith wrought with his works, and by works
was faith made perfect. —— James II. 22.

CHAPTER IV.

HISTORY OF THE ASYLUM.

HE returned to Okayama, conferred with his trusty advisers, and in September 1887 rented a part of a large temple of the *Zen* sect (Buddhist), moved in with his family, and quietly opened his Asylum for needy children.

OPENING HIS ORPHANAGE.

He began with the boy whose story I have told above and two other lads whom he had picked up. He had no resources but his own abounding faith and devoted spirit. A medical student himself on the last year of his course, with every reason for encouragement if he devoted himself to his profession, he was so impressed with the Divine call to work for children that the following winter, when within four months of graduation, he withdrew from the school and refused to apply for a diploma.

DIVINELY CALLED.

He did this against the advice of all his friends, and solely that his heart might not be divided between his profession and his calling. He instinctively felt that he would lean on his diploma if he had one. He would not be a doctor in name, lest he should be turned aside from the straight line of his life's duty.

I know of no clearer case in modern days of an "eye single" to life's one work. Such

sacrifices for principle and such sensitive balancings of duty are too rare in actual life to pass unnoticed. They merit the careful thought of all who desire the development of man's spiritual nature. There are modern Pauls who are never disobedient to any Heavenly vision (Act xxviii, 19.) They are the seers of their age, the saviours of their generation.

GROWTH OF THE ORPHANAGE

Since that day of momentous decision, the institution has grown steadily in numbers, influence and good works. It has passed through many trials, but they only serve to strengthen its faith in the spiritual verities of life. It has been reduced at times to its last bucket of rice but the prayer of faith has brought relief, and sometimes just at the moment of dire need.

STATISTICS.

Various pictures show the rapid growth of the Orphanage. In June 1888 there were eleven children, the following year the number had more than doubled and since then there has been an average annual influx of nearly seventy orphans. The total number of children cared for during the seven years since Mr. Ishii and his wife began their work of adopting needy waifs, has been 378.

Of these 66 have died, 26 been returned to their friends, 20 run away, 2 placed in higher schools, 1 been adopted, and 263 are now members of the institution.

The receipts count up $ 20,988.16 besides a very large quantity of clothing. Measured by figures alone the faith of this one man and his associates has been singularly fruitful. Of the

money received $ 14,705.66 has come from abroad. This large amount of foreign benevolence in aid of one work is throughly appreciated by Mr. Ishii and his loyal band of helpers.

CANNOT SAY NO.

Mr. Ishii has never refused shelter to any *needy* applicant. More than once he has admitted new children when to all human appearence there would be nothing with which to feed them on the following day. His home has become so widely known that he is forced to inquire carefully into the actual needs of each case, so as not to be imposed upon by the shiftless and lazy.

SPECIAL RALLIES.

Thrice he has shown the greatness of his soul and the marvellously expansive power of the Asylum by rising to meet the emergency of wide spread calamity, after the Kishu flood of 1890, the great earthquake of '91, and the Okayama flood of '93. Quietly conferring with the children he infused his own self forgetful spirit into them. They were as ready as he to give for those needier than themselves. Subscribing on one occasion thirteen dollars out of their poverty, they started out to solicit aid from others. The local Salvation Army took up the work under Mr. Ishii's lead and raised from Japanese sources over $ 1100. and, 1700 articles of clothing. On another occasion they dropped their regular study and work for a period of ten days, formed a broom and mattock brigade and spent their time in cleansing the mud bedraggled portion of the city. Hand preaching they called it and the service was conducted to the music of fife and drum.

BUXTON COTTAGE

In Dec. 1891 a branch asylum was opened at Nagoya and seventy seven earthquake orphans have been cared for there and at the main home in Okayama. The institution was aided by a large number of missionaries and other friends, and was kept open two full years. In Dec. 1893 it was closed and the orphans taken to Okayama, Mr Ishii feeling it was impossible to continue his work successfully in two places so widely separated. In connection with this earthquake relief work the Asylum received its largest single gift from abroad, one benevolent family in England, sending a draft that amounted to $ 2246. With a part of this money the Buxton cottage, the most expensive building owned by the Okayama Orphanage was erected.

BRANCH ASYLUM.

For a time the children were sent to the local schools, but their number increasing rapidly it was found to be more economical and satisfactory, to open a graded school within the Asylum. This plan was followed successfully for more than two years, there being two courses primary and secondary with four classes in the former and two in the latter, besides sewing classes for the girls. The children were kept at their books from three to six hours a day. Recently greater attention has been paid to manual labor and thus teaching has been thrown into the evening or odd hours of the day and is carried on more individually and less by classes. Girls who are eleven or older are taught sewing. There are sixty two such, divided into three classes with three hours instruction daily.

EDUCATIONAL.

CHAPTER V.

INDUSTRIAL VENTURES AND RELIGIOUS SPIRIT.

AS the children grew larger and the institution older, it was felt to be increasingly important to depend less on the charity of others and more on self help. Hence an industrial department was opened in Sept. 1890. The trades taught at various times have been rice cleaning, silk embroidering, manufacture of matches and match boxes, paper, figured matting, straw hats, cloth weaving on hand looms, carpentering, printing, hair dressing, blacksmithing, and sewing. The first three are now discontinued. The industries specially emphacized and developed are hair dressing, printing, farming and cloth weaving.

WORK.

In one of the plates is shown a building now in process of purchase for the Asylum with money sent by Dr. F. E. Clark of Christian Endeavordom, the proceeds in part of his round the world lectures. The building as there marked will be known henceforth as Clark (*Kuraku*) Cottage and the new building soon to be erected on the adjoining lot with the balance of Dr. Clark's generous gift and other funds already in hand or *still to be receivd* from C. E. circles, will rejoice in the inspiring name of *Kyorei Kwan* or Christian Endeav-

HAIR DRESSERS.

TYPE SETTERS & THEIR WORKSHOP.

SAMPLE GIRLS SCHOOL ASYLUM GARDEN.

or House. The upper part of the present building is occupied by Mr. Ishii and family except the left hand front room which is the general office of the Asylum.

The lower part and here first appears the appropriateness of our heading, is neatly furnished as a barber's shop. In the back room diminutive tonsorial artists serve a year's apprenticeship and then are allowed to move into the front apartment and practise on the general public. They seem of tiny size to serve as professors of the shears and razor but they acquit themselves creditably and are usually full of business. It is their desire not only to earn their daily rice, but to aid in converting one of the most pernicious trades in Japan into an evangelistic agency. They will shave a man, preach him a sermon and send him away with a tract, printed next door by fellow youngsters,all for one *sen* which at present rates of exchange is hardly more than half a cent. There are thirteen boys in this shop.

PRINTING OFFICE.

No industry is more popular and profitable than that of printing. Since the days of Caxton and Franklin it has been regarded rightly by thoughtful men as one of the best educating employments. It has proved a great help to the Asylum in many ways. Thanks to special gifts from all parts of the world, this industry introduced less than four years ago, in a very small way, has developed steadily until now the Asylum owns five presses including one roller press, and two machines for making type, while about forty persons find steady employment either in printing or the associated binding depart-

ment recently opened. Besides their monthly record in Japanese and quarterly record in English they print a medical magazine, two other magazines, one of them the organ of Christian students in the medical school, the other that of Miss Howe and her associates in their work for children, and do all sorts of job work. They also print as they have leisure sermonettes and tracts for free distribution.

PROFITS.

The industrial problem is yet far from solved. Profits in this country are so small that a magnifying glass can hardly discover them. Reckless competition soon drives many employments to the wall. Rice pounding and match making had to be given up as unprofitable. Still a brave beginning has been made in the line of self support and during the past year especially marked progress been registered in this important matter. Mr. Ishii' latest composition is a work song entitled "Three and a half years hence" in which he extols the various industries and looks forward to the tenth anniversary of the founding of the Asylum with high hopes of financial independence. In this connection it is pleasant to record that more than two years ago, on the morning following the news of the receipt of the large Buxton gift from England, the Asylum voted unanimously to use no more charity money for food except for rice. So far as the profits of their industries allow they will purchase vegetables, fish, meat, etc., but if driven to it they will live on rice and salt rather than burden unnecessarily the charity of Christendom. Also that the three chief industries already support their workers.

Okayama
Orphan Asylum Record.
No. 五
教說
岡山醫學會雜誌
岡山醫學會
DESCRIPTION OF
OKAYAMA KORAKUEN
岡山孤兒院月報
明治二十七年四月八日發行
第七號
A Brief Sketch
of the
Okayama
Orphan Asylum.
Forms of Greet
Civil And Military

At all events for the present the home must trust to voluntary contributions to keep it running. Twenty five dollars a year, amply supports one child and is almost sure to turn a burdensome begger into a Christian bread winner.

Four Japanese Christians purchased the same year in which the Asylum was opened an uncultivated tract of 150 acres lying in Mr. Ishii's native province of Hiuga on the island of Kyushu. This they have held for the use of the Orphanage. Until the present year it has been impossible however to utilize the property. But toward the end of last April Mr. Ishii and his associates influenced by various considerations among which may be mentioned Gen. Booth's colonizing scheme for the poor of London, felt that the time had come for occupying the distant possession, so a colony of thirty people, many of whom are shown in one of the plates, were sent down to Hiuga. A month later another delegation of a "baker's dozen" followed. These absent brothers are tenderly remembered at the throne of grace, here in the Okayama temple chapel, "with each returning morn." It may interest contributors to the earthquake fund to learn that the money realized from the sale of Asylum property in Nagoya after the branch orphanage there had been closed, was used for transportation and other charges in opening the Hiuga colony. Moreover several of the boys sent down to reclaim wild land came from the devastated region along the *Tokaido*, a sort of poetic justice of a benevolent sort, not often seen in this prosaic world.

ASYLUM FARM

Partly to show the quaintness of Japanese English and partly because it can hardly be improved upon as a straight forward statement of facts I will quote from recent issues of the "Asylum Record" as changed by the editor Mr. Onoda to bring the information up to date. "When the kitchen clock strikes three toward morning, one of the older girls quickly gets up and hastens to the furnace. For two hours more all over the home is almost noislessly still. At five o'clock the buglers get awake and quickly dress themselves, bugles in hand, go on from house to house playing a tune of early rising." "Every one in the Asylum except the infants has to leave his bed at five A. M. and to go to it at nine P. M." "All men and children have something, as sweeping or washing, to do in the morning or retire to the graveyard for prayer, meditation, and reading of the Bible." "Heretofore it was the adults and their helpers task to boil rice, but now all the older girls are required to boil it for a week in turn."

MORNING SERVICE.

"From half past six to seven we have morning service. It is begun by the sound of bugles calling "pay attention." At the business meeting of the workers, which is held every Saturday, the special subject for the following week is determined. Any one in the assembly can speak what he wants to say, sometimes we read the Bible and offer prayer or have silent meditation only. In either case the secretary, treasurer, and superintendents of all industries make their reports. At seven in the morning all industries are opened and closed at five in the afternoon." "Now our study hours are from 5 P.M. to 9 in the evening. The

DAILY ROUTINE.

Colored Matting Industry

children have to study to get the most important knowledge for their lives. Their lessons are reading, arithmetic, penmenship" or in homely English the three Rs.

"We pass six days in a week, in the way I have mentioned above. So the most of our time is passed in workshops or rooms. On Sunday morning we hold a service & Sunday School in our chapel. And in the afternoon we all go up yonder mountain which is called Misao Yama. There we have prayer meeting on the rocks and under pine trees where gentle breezes blow softly. It is a great refreshment to our weary bodies and souls."

Frequently on Sabbath afternoon the whole company march in military order to the Okayama church one and a half miles away, a very effective witness bearing for Christ. They also engage in street and chapel preaching, tract distribution and other kinds of practical service. Many an audience has been deeply moved by the simple recital of their pathetic stories, earnest faith and resolute purpose. They usually hold preaching or other services on both Saturday and Sunday evenings. Twenty of the children have received baptism and become members of the Okayama Church.

SELF DECIPLINE.

The orphans are organized into various sorts of domestic, literary and religious companies for mutual training and practical work. They attempt a little of every thing in the line of organized effort that this wide awake age has to offer. By repeated change and quick adaptation to the needs of the day, they hold their interest at fever heat. Today they work as a Salvation Army corps with drums, accordeons and bugles, tomorrow

they are a literary club writing compositions on "My favorite Japanese Hero", "The Story of My Life", and "Japan's Peerless Mountain", competing for a prize offered by a good friend in far away New Hampshire. The day following finds them deeply interested in a poor city missionary in New Foundland and straining every nerve to raise a little money to send him. Every now and then interest breaks out anew in C. E. methods of work, Okayama City evangelization or some wider scheme in behalf of "Waga Nippon" (my Japan). But the main reliance is placed on prayer and private devotion among the graves of the dead, or on the neighboring mountain.

Punishment of the children is a rare necessity. The one vice that sticks to them is thieving and even this is conquered by love and patience after a few months.

A CASE IN POINT.

Five years ago a boy living here in the city and known as a thief and a beggar was received into the Home. He ran away twice, but was induced to return by the loving, earnest pleading of Mr. Ishii. The third trial melted him completely, he became an earnest Christian and has now been adopted into a prosperous family with a promising outlook in life.

RELIGIOUS SPIRIT.

Although the Asylum has grown out of the work of the American Board Mission and the Kumiai Churches in Japan and nearly all its workers are associated with that denomination, the institution itself has no formal connection with any religious society. Its workers are naturally more loyal to that, than to any other one branch of the Church

Universal, but there is not a particle of sectarian spirit in the Orphanage though a deeply religious spirit pervades all its life. Attendance at the various devotional meetings though voluntary is always large. Some twenty of the children are members in full of the Okayama Church.

THE WORKERS.

Including Mr. Ishii there are about twenty five helpers, all but two of them devoted Christians, connected with the different departments of the establishment. Nearly all have come to have a strong spirit of trust and sacrifice similar to Mr. Ishii's. In fact the demands of the place are so excessive that no one long remains there without catching the infection of fearless faith and self denying labor. The Asylum is a standing commentary on that restrictive text so difficult for easy going men to comprehend "Many are called but few are chosen". A large number of candidates fascinated by the fame of the institution, have elected themselves to its seats of service only to be found wanting and politely excused after a short and severe trial. But the joy and satisfaction, calm content and abounding peace, amid much of anxiety and deprivation, of those who meet the test, give one renewed faith in the future of this interesting people.

Peace, perfect peace, by thronging duties prest?
To do the will of Jesus, this is rest.

E, H. Bickersteth.

CHAPTER VI.

ASYLUM ANNEX.

NOT content with his work for needy children, Mr. Ishii has long been desirous of doing something in aid of those older society orphans, incarcerated and discharged convicts. In the prison of Okayama prefecture, 1000 men are under confinement. On an average ten are released every day and seven of these soon find themselves back within the white walls. Other prefectures tell a similar story of sadness. Heretofore the moral instruction has been entirely in the hands of Buddhist priests. That they have miserably failed is the common testimony. In a few individual cases Christian instruction has been allowed and always with marked results, but the general distrust of the western religion has been too intense to allow of long continued experiments except in the northern island of Hokkaido, where the moral instruction in four great prisons is entrusted to Christians.

IN AID OF PRISONERS.

—Those who desire to investigate this subject further are referred to a twelve page pamphlet by Rev W. W. Curtis of Sendai on "Applied Christianity in the Hokkaido,—An Attempt at Prison reform in Japan"—published by the A. B. C. F. M., Mr. Charles E. Swett agent, No 1 Somerset St., Boston Mass U. S. A.—

SIX EX-CONVICTS & THEIR HELPERS
SALVATION ARMY OF THE ORIENT
ADVANCED SEWING CLASS

PROVIDENTIA LEADING.

In September 1893 and the following months Mr. Ishii was led by a series of striking providences to befriend one after another several recently discharged prisoners. One when rescued was on the point of commiting suicide and others were far gone in beggary and want. Three were formerly religious teachers, perhaps the wo sort of renegades, one was miserably wretched and mentally enfeebled, one had served out eig sentences in prison, another had formed the desperate purpose to become a famous robber, wh still another was the head of a family of seven all but the two youngest members of which we jail-birds.

Although crowded unduly the Orphanage proper has given up one of its buildings the "I Name house" as a home for the ex-convicts. Judging from the rapid transformation effected the men by the genial influences of the home the building should speedily be rechristened N Name house.

——As this page is being written, I learn that a large building, the one shown in the distance the head of Asylum Avenue and known as Wilson-Pettee House, has been assigned to the prisone and the head printer. This is a desirable change as it gives the men more room and removes the from the children's compound.——

The faces of the first six to enter this Asylum Annex together with those of three of their hel ers are shown in one of the plates. Mr. Kimura the man standing at the left, himself an ex-co

vict converted while in Kobe prison and for a time associated with Mr. Ishii as a helper, is no longer connected with the institution.

Next him stands Mr. Koto a Doshisha graduate and the only one of the nine who was never in prison. He has devoted his life to this sort of rescue work and developed into a character of self denying fidelity and marked usefulness. In the front row the second from the left is Mr. Watanabe the third helper. He is a reformed rake, was converted years ago in the Kobe prison through the personal influence of missionaries, and has become a worker of great power among criminal classes. While serving as chaplain in the Matsuyama prison a few years ago he was influential in the conversion among other prisoners of one desperate character who was imprisoned for murder. The man confessed his crime but suffered the extreme penalty of the law dying a triumphant Christian death. His last request made a deep impression on the prison authorities. It was that the feast customarily served to men condemned to die might be dispensed with and the cost thereof applied to the relief of suffering prisoners.

The end man at the left in the front row is the original convict, viz the first to be cared for. Kagawa by name, an ex-Roman Catholic evangelist, he had fallen into sin, forfeited the confidence of all his friends and was on the point of killing himself when rescued. He is a fine speaker, a good worker and determined with Christ's help to lead a reformed life.

The other large man in the front row is the ex-Buddhist priest. Nothing would induce him

NAGOYA BRANCH.
EARTHQUAKE ORPHANAGE.
HIJIGA FARM COLONY.
THE ASYLUM IN 1889.

now to return to his former cult and life. He longs to be in some sense the Jerry McAuley of Okayama.

There are now fifteen men in the Home all who can be admitted until another house is provided. Their main industry is the manufacture of figured matting, a speciality of the region. One however is a skilled paper maker and another a carpenter.

This noble mission in behalf of discharged prisoners and the influence of which already extends to incarcerated criminals, is being carried on in no dreamy, theoretical fashion, but with down right hard work, warm sympathy and practical common sense.

It deserves to be sustained, and doubtless will be so long as men can be found who grasp the meaning of the Master's words,

"In prison and ye visited me."

CHAPTER VII.

HARD TRIALS.

IT falls to the lot of all God's noblemen to be more or less misunderstood and abused. Mr. Ishii has been singularly free from such unfriendly attacks. He is so gentle, unassuming and plainly self denying as to ward off harsh criticism in the main. But even he has not been exempt. His carefully kept diary contains the following under date of Jun. 28th, 1894, and following days. I make use of Mr. Onoda's interesting translation. "Today the Sanyō Shimpō one of the papers published here in Okayama, made an attack upon me under the head of One Ishii, the Hypocrite (*Rather a Swindler*). It said that there are several kinds of hypocrites; but worst of all is one who while professing to be a Christian and a philanthropist, works for his own selfish purpose; it is not enough to call him hypocrite; we rather call him a swindler; it is a great shame of our city to have such a Satan live near the foot of Higashiyama; this man Ishii must be punished very severely; we will investigate very carefully, and will make public what we find out about him.

CALUMNY.

Jan. 20th. This evening our workers gathered for a prayer meeting to pray the Lord for the editor of the Sanyō Shimpō according to Luke 6; 26, 27.

VIEWS IN OKAYAMA AND
VICINITY AFTER THE GREAT FLOOD OF OCT.
1893.

Jan. 31st. One Mr. Honbō the editor of the Okayama Nippō, another of Okayama papers, came to inquire some things about what the Sanyō Shimpō wrote.

I showed him my dairy and the monthly reports of our Asylum that he might take notes freely from them. He published these in his paper from Feb. 1 to 6, giving a minute account of the origin of our home, its history, and present condition.

And the Sanyō Shimpō has not published a word about us since its first attack.

I am very glad to tell all our good friends that by the baseless attack of the Sanyō Shimpō, many who little care for our Institution, were led to have some knowledge about us and became good friends since then.

The least of God's providences is superior to man's wisdom."

TRIAL OF FAITH.

Mr. Ishii and his associates have passed through many trying experiences in this attempt to run so large an enterprise on no other capital than that of faith and self denying labor. Almost at random I select a few items from the Asylum Record as sample incidents;

Jan. 18th, 1894, "Today at forty minutes past two, when we had no money or rice, there came in a visitor who knew nothing about our financial condition and left us ten dollars; by this we prepared our supper." This giver, not a Christian, is a wealthy man but so penurious that his own daughter commited suicide some months ago rather than live with such a parent. People acquaint-

ed with him say his gift to the Asylum was a modern miracle.

Nov. 22,, 1894. "This morning we had nothing for dinner. When I opened my dairy I found two *en* covered by paper with written words "a donation" on it. No one could tell where it came from but by this we had dinner ready."

Dec. 3rd, "We did not eat dinner as we had no rice nor money." These three Sundays our Lord left us to fast. I think it is our lesson which He giveth to learn to hunger and thirst after righteousness as we do for food and drink. In the afternoon we received several small donations and had supper."

Oct. 10th, 1893, "This morning we had only two *rin* and not a grain of rice for lunch.

But steadfastly we were looking unto the Lord. Ten minutes befor ten, five *en* was sent by one Mr. Yasada through Mrs. Sumiya. With this we prepared food for over two hundred forty persons and had two *en* thirty *sen* left. Glory be to the Lord for His mercy's sake."

Aug. 16th. "Evening. We needed *en* 3.96 more, to meet today's need. When we met for prayer, we got one *en* for printing and *en* 0.40 from the barber shop.

Some helpers sold their clothes and gave us *en* 1.717, and Mr. Mori had *en* 0.843 left out of his traveling expenses

In this manner we had enough for the need of the day. At ten o'clock P.M. we offered thanks joyously."

Sept. 11. "Today we needed more than thirteen *en*.

At seven o'clock P. M. our trials were great, when Mr. Masuda of Kagato came with five *en* and Mr. Pettee brought *en* 16.63, sent by Mr. Morton from Australia."

Sept. 16. "A person from Tamashima visited the Home and left five *en*. He went away without disclosing his name when he was asked. Evening. We still needed seven *en* and did uot know how we can meet it when ten *en* was sent from Osaka by a certain person, with the word that he does it by the order of the Lord. It was found that the money was sent out between eight and nine A. M.; that is within less than two hours after the morning prayer meeting at seven o'clock. This evening we met together on the hill, for thanksgiving."

Oct. 18, 1893. "Now came the hardest time that we have ever experienced since the establishment of this institution. I could not help having some doubts about my foundation principle of trust in God which I have held for some years. But this not because the Heavenly Father's hands are shortened, but because of my unworthiness. "Lord, make me clean," is my hearty cry in these days. At seven in the evening I experienced my greatest disappointment. While I was writing this journal, I received two letters.

One was from Mr. Hayashi, of Yokohama, containing one *en* and the other was from Mr. Tsunashima of Tōkiō.

The latter informed me that one of his friends, to whom he intrusted a little "Saving Bank"

containing some money saved by Mr. Tokudomi for his children's Christmas, but which after reading the Asylum report he had sent to us in the name of his children, had run away with the money.

Alas! at the very time of such proverty, we did not receive the money which ought to have come. Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up; He woundeth, and His hands make whole. So the hard trial of today is nothing but the Lord's whip to strengthen us. From nine to eleven o'clock we had a prayer meeting in the temple. I asked our helpers 'Shall we hold to our principle of trust firmly as before notwithstanding this long continued, trial; or shall we buy food on installment, trusting that all necessaries will be given us?' For two hours we discussed this matter but we did not come to any decision.

Finally one of our brethren spoke out saying that he did not know what to do now; so let us fast tomorrow morning and pray on Misao Yama (yonder hill) that the Lord will show us our way.

All agreed to that and each went to his room.

19th. At half past six I climbed up the hill and took my seat on a rock under the old pine trees. After a few minutes' meditation, I recollected a poem of the late Mr. Neesima, which expressed his faithfulness to his principles. Then I knelt. While praying the following determi-

nation was given to me from on high; *Let all the children starve rather than to abandon our principle.*

One brother after another came up.

So at nine o'clock we had a prayer meeting. First I read the 1st chapter of St. James from 2nd to 8th verse and said "Our spiritual condition of today is like what is written here and is, I think, the very cause of our trial. Let us rather die of starvation than to live by abandoning our principle of trust in God.

To starve for our principle is like our Lord's death on the cross. After our death our Asylum will live again, go on forever; then each of us will be a martyr. To die for our Lord Jesus Christ's sake believing and holding his words, is our duty."

To this all the brethren consented with one voice. Now we thanked the Lord that He gave us such a determination to stand firmly for our principles, and prayed Him to give us the needed amount of money for the last four days and the courage to work faithfully until the end.

While praying, one of our orphans brought four *en* from "a teacher."

This was the first gift after the decision. At first we went up the hill with a determination that we will stay and pray there until we die of starvation, unless the Lord will give us our necessities. But now as this most precious gift of such a determination was given, we quickly came down the hill, thinking that we will work as usual until we fall. On the way home we met one

of our boys who brought one *en* from Mr. Perrin.

At twelve we had all the children and the workers together in the temple and told them our determination on Misao Yama and pursuaded them to live and die, with one mind, under the great principle of trust. A brother who happened to be at the meeting went home before it had closed and pretty soon came back with two *en*. A few minutes after one, we received a letter from Mr. Hashimoto of Fushimi, containing a post office order for nine *en* and twenty *sen* and also informing us that he had sent eighty four suits of clothes. Soon after the keeper of the rice store came in and gave his account amounting to *en* 23.39, the deficiency of the last five days.

As we have already determind that we will not ask "stones to be made bread," none of the inmates except infants and sick children, took supper. But no one seemed sad, all bravely drank the cup the Lord has given us. Eespecially one thing struck me so forcibly that my heart melted.

A boy who had worked all day helping a suffering family came back quite tired out, in the evening. He heard that his friends, had fasted, so when he was asked to eat supper, he declined and said "I want nothing. All my friends have no food. How can I eat it?"

It was the first time that we have fasted on account of having no money or food. At half past six we received eighteen *en*, sent by Miss Griswold of Kumamoto, Just at the same time Mrs. Sumiya came in and we were very happy and full of gratitude. Now we paid all the debts and *en* 5.30 left. After meeting we ate *nigiri meshi* (balls of boiled rice).

Now let us look back for a moment. In the morning we went up the hill with a serious determination to starve there and in the evening, we not only paid all the debts but had enough for the next morning. No one I think, can imagine our heartfelt gratitude except those who have partaken this grace after fasting."

RECENT EXPERIENCE.

Just as this part of the book is being written, the Orphanage is passing through deep waters. During the past week they have not known from one meal to another where the the next one was coming from, or how many hours or days might elapse before it arrived. Four of the orphans could not endure this sort of *retrenchment* so helped themselves to a few small articles and ran away. But the others have all kept up brave hearts and cheerful faces, and met the trying experience like little stoics, or rather like patient Christians. There has been no complaining and no begging. The only way to find out whether they had any thing to eat was to watch the kitchen fire, or quiz their rice merchant.

Prayers of love like rain–drops fall,
Tears of pity are cooling dew,
And dear to the heart of our Lord are all
Who suffer like Him in the good they do!

J. G. Whittier.

CHAPTER VIII.

PERSONALITIES AND PICTURES.

BESIDES Mr. Ishii and his wife, the aid of twenty-three assistants is required in the main home and the Hiuga colony. As one remarkable feature of the institution, it may be stated that these are all thoroughly imbued with the peculiar spirit of the Orphanage. It is a labor of love in every case, and should Mr. Ishii be removed tomorrow, these loyal helpers would carry it on in the same unique spirit. This most desirable state of thing has come about during the past three years and gives a look of promise and permanence to the institution.

ASYLUM WORKERS.

The faces of many of them are shown in one of the plates; Mr. Koto, "the father of the ex-convicts," at the right hand lower corner; next him Mr. Onoda humorously styled by the others their Lord High Secretary of Foreign Affairs, because of his knowledge of English. He is an old disciple of Rt. Rev. C. M. Williams D. D. of Tokyo, the much loved ex-Bishop of the American Episcopal Mission.

The man standing by a table is Mr. Watanabe, the thoroughly reformed ex-convict, who is a power for good wherever the Lord calls him to live and labor. Above him is Mr. Takahashi, a

ASYLUM WORKERS

rarely efficient worker among children. For family reasons he has recently returned to his home south of Kumamoto.

The two men together are Mr. Sakamoto printer, and Mr. Shimizu at present "Chancellor of the Exchequer." The latter has a sorry time of it some days, but though a little man his shoulders do not bend under the great burden.

In the corner is Mr. Masatomi, ex-Lord High Treasurer, comic orator and Professor of Mathematics. This versatile genius has now gone to Hiuga with the farm colony, and is employing his wit and wisdom in the reclaiming of one of nature's wild wastes. May he be as successful at that business as he has been in reforming wretched orphans.

It is impossible in the space at command to delineate properly the many excellences of "those women" shown in the two groups, so I wisely break off before I begin, letting their faces and the steady development of the institution they love and labor for, speak their virtues and sound their praises. To my thinking, the one chief lack is a trained kindergartner with a good outfit. But all that will come in the Lord's own time.

SPECIMEN BIOGRAPHIES.

There is such a wealth of interesting material from which one might draw that the task of selecting three or four life stories out of four hundred is no easy one. But thrusting my hand into the drawer, the first name to be drawn from this orphanage lottery is Nobutaro Togawa.

NOBUTARO TOGAWA.

His father had been the chief man of his village, but became a profligate and abandoned his family, the mother being driven blind and sick in her frantic effort to support the family. Five years ago the boy entered the Asylum. He seemed like an idiot during the first few weeks of his stay, and would not talk except to repeat one sentence with great unction, "I am a *samurai*." He soon woke up to be the brightest and most promising boy in the Orphanage. He always stood at or near the head of his class, learned the hairdresser's trade, and to be one of the Asylum buglers. At the time of the earthquake excitement he overworked and died of cholera Nov. 14, 1891.

He was supported by a circle of Presbyterian ladies in Rochester N. Y. His early death was a great grief to them and a severe blow to the Asylum. But his rare spirit of pluck and high Christian purpose made a deep impression on the other children. The cottage in which the type-setters work, now used as a part of the printing office, purchased not long after the lad's death and named Togawa Home, is a worthy memorial of the dead boy.

KISHIYO YANO.

This girl whose interesting story is recorded in number six of the Asylum Record, came from Imabari on the island of Shikoku. After the mother's death, her shiftless father weary of life and the care of his children, led this girl out to the river to drown her with himself. She begged him to desist not for her own sake, but for that of the younger child. He relented but soon after abandoned the children and disappeared.

The girl became perforce a beggar and suffered many hardships. When sick almost unto death of a contagious disease and lying on the wharf with no one to care for her, she was befriended by a Christian man, who shared his own food with the suffering child. For three years she lived in this Christian home and was taught the true religion both by precept and example. The whereabouts of her father who had become a miner being known, she was sent to him in hope of rescuing him, but was brutally treated and almost driven again to suicide. Once more befriended she was sent to the Asylum where her conduct has been so exemplary as to earn for her she name of *Rampu* or "Light of the Home."

She has been a second mother to many of the younger children, and their highest aim in life is to become as good and useful as she is. The girl has been sent recently to a Christian sewing school in Takahashi, thirty miles away, for special training. She has been supported in the Asylum by a lady in Hollis N. H. and one in New Gloucester, Maine.

KANEYO TSUTUSMI.

This girl came from Takahashi, the town just referred to. Her home was destroyed in the great flood of 1886, her mother being drowned, and her father fatally injured. Local Christians sent her to the Asylum in 1889, where she was supported for a time by a circle of King's Daughters in Baltimore. The girl is still in the Home, an every way promising child.

This seven year old boy, protege of Mrs. J. J. Bell, Exeter, N.H. is an earthquake orphan

KAZUJI HIROSE.

Both parents being dead, he and two brothers were cared for by a neighbor. After the roof of their house fell in on the morning of Nov. 28, 1891, this lad was found by the Orphan Asylum Salvation Army, whose picture is shown in one of the plates, and taken to a place of safety. He is a clever and promising boy.

SUMI ISOZAKI. "*large small*"

This girl, the "O Sumi Sun" whose face together with that of her apparently taller friend "OHana San" is shown in one of the groups, is supported in the Asylum by "Mr. Martin" of Conversation Corner in the Congregationalist and his family of correspondents. After the death of her father she was passed from hand to hand and town to town among poor relatives until brought to the Asylum in 1891. She is a good student, a neat sewer and helps in the care of one of the cottages.

THREE EURASIAN CHILDREN.

Lucas, Mary and Katharine Green, who make a pretty group on the same page as the preceding, are half caste children, supported at the Orphanage by Mrs. Fisher and Mrs. De Ath of Kobe. Lucas is a fine buglist and is learning the barber's trade. Mary does most faithful work in the Asylum kitchen, while the younger sister is as gentle as the proverbial dove.

KINO MIYAMOTO.

This child, supported by a lady missionary who requests that her name may not be published, lost her parents and grandfather by cholera in 1886. She and her sister lived for a time with an uncle, and were most barbarously treated. They

Dr. Mimachi.
Mrs. Sumiya.
A.F. Buxton.
Miss Howard.
Miss Wambold.
Dr. Suga
A Few of the Asylum's Best Friends.
J.H. Peters.

worked in a match factory in Kobe, and their small earnings being filched from them, they were kept in a starving condition.

They have become two of the best girls in the Orphanage. At the time of the great earthquake, O Kino San's gift of eight cents and a half, all she had, was the first contribution in Okayama toward the relief fund. It started up every one and resulted in a large collection of money and clothing.

This must suffice as specimen cases. Many more could be cited full of point and pathos. One of the pressing needs of the institution is a larger number of friends to be interested in particular children. Nowhere else can money be worked into character more surely or more economically. Given in the King's name and for his sake, it will serve the highest ends and call out at last those words of commendation so fraught with richness of blessing "Inasmuch as ye did it unto one of these my brethren, *even these least*, ye did it unto me."

The history of a man is his character.

Goethe.

A picture is a poem without words.——Horace.

SUPPLEMENTARY MATTERS.

FRIENDS OF THE INSTITUTION.

Gifts to the Asylum come from all parts of Japan and the known world. One Christian man keeps it supplied with soy, which may be called the salt and vinegar of Japanese meats. Many have denied themselves common comforts to aid the Orphanage, and quite a number have left small bequests as they lay dying. The Okayama Orphanage lies near the hearts of all Japanese Christians.

Moreover it counts many foreigners as friends. Its name has gone out into all the world. Space permits the mention of but a few out of the ever widening number of its admirers and contributors.

All the members of the American Board Mission in Japan, with whom as with nearly all other missionaries in that land the Asylum is a pet and pride.

Rev. W. E. Towson, Southern Methodist of Osaka; Miss L. E. Wimbish, Presbyt. of Nagoya; Rev. B. F. Buxton, Episcopalian, of Matsue and family in England; Dr. W. N. Whitney of the American Legation at Tokyo; Prof. Frank Muller of the Imperial Naval College, Etajima; Mr. A. De Ath of Kobe and Mr. A. J. Wilkin of Yokohama.

Out ...y be mentioned Dr. W. R. Lambuth, Nashville, Tenn.; Mr. and Mrs. E. B. Monroe, (I cannot erase Mr. Monroe's name for I do not believe his interest in these children is lessened by his recent change of worlds); Mrs. Julia Billings and family, Woodstock, Vt.; Miss M. W. Jewell, Manchester, N. H.; Mr and Mrs. J. M. Wardwell, Plymouth, Conn.; Miss S. E. Rose, Alma, Mich.; Rev. A. B. Simpson, New York; Rev. W. L. Morton Jr., So. Australia; and Dr. F.E. Clark of Boston and the whole world.

EXPLANATION OF PICTURES.

In the plate marked Misao Yama, which means by the way Virtue Mountain, the building appearing through the trees is a Shinto shrine, erected about the fifth year of the present era viz. 1873, in honor of three Japanese heroes Kusunoki, Kojima and Waké.

In the picture marked Asylum Avenue, all the houses to be seen including the one at the head of the street, now belong to the Orphanage. Arima House, built with funds contributed by missionaries spending the hot season of 1891 at Arima, a famous summer resort among the hills fifteen miles north of Kobe, and Buxton Cottage are used as dormitories for the girls. The children shown in the act of eating and sleeping are the very youngest orphans and their dormitory is Monroe Cottage.

Kōraku-en Okayama's famous park, shares with two other similar places, a special notoriety throughout Japan. Formerly the private garden of the *daimiō*, it was laid out originally in the

latter part of the seventeenth century. It now comprises twenty-three acres and for the past ten years has been open to the public having come under the control of the local government. It is laid out as a Japanese garden, and is a delightful resort for the children and youth of the city. Directly across the "Morning Sun" river on a slight eminence stands a relic of feudal days, the old-time castle of Bizen's public spirited lord.

It seemed invidious to select a few representatives of the wide *outside* circle of Mr. Ishii's friends and helpers. But at the request of himself and others, one page of such faces was made up hastily from photographs available.

Dr Suga, head of the Okayama *ken* Hospital and Medical School already referred to in these pages; Dr. Mimachi, a Christian physician living near the Asylum, who has given his services gratuitously for a number of years; Mrs. Sumiya, the "mother of his faith" as Mr. Ishii has delighted to call her; Rev. B. F. Buxton, a grandson of the philanthropist Sir Thomas Fowell Buxton, and himself a self supporting English Church Missionary Society laborer, with whom Mr. Ishii is always delighted to commune on spiritural things; Miss L. E. Wimbish of the Southern Presbyterian Mission, and Miss Clara Howard of the International Missionary Alliance but recently returned to America. These two ladies were very loyal to the Nagoya branch of the Asylum, and did much personal service in behalf of the earthquake orphans. The last of the group is Rev. J. H. Pettee, a member of the American Board Mission in Japan. He resides in

Okayama near the Orphanage.

IN CONCLUSION.

This simple story is ended. But the great work it has outlined goes forward with ever increasing devotion and aspiration. Mr. Ishii yet lives and humanly speaking is still the soul of the movement. He is one of a choice circle of God's favored workmen in the far east. As such and only as such is this record published, and the work it portrays commended.

With a deep sense of gratitude to God for what he has permitted and performed through one of *his samurai* and with the conviction that a closer acquaintance in the west with the best workers in the east cannot fail to help interpret the past, utilize the orient's large inheritance of loyalty, of meditation, and of solidarity, aid in the solution of momentous racial and religious problems, and above all help in further extending the bounds of that kingdom, whose inner spirit was so aptly compared by our Great Teacher to the traits of childhood, and for the right extension of which the Christian training of children bears so vital a part, this book has been written.

May it help ever so little in centering the sympathy and benevolence of western readers on a work which is not only one of the worthiest charities in the east, but is such because it exalts as it reflects the gracious spirit of him who gave as a startling but sufficient excuse for employing valuable time in blessing little children, his beneficent message to disciples of every age,

"For of such is the kingdom of heaven."

POSTSCRIPT.

THIS little work including its preface was ready for the press July first, but for various reasons could not be printed during the summer. Hence the later date affixed to the opening pages.

Japanese temperament demands incessant change. In this lively land variety is not merely the spice, it is the very staff and substance of life. True to its native instincts in this as in other features, the Asylum has seen many minor changes since last June, so that some of the things recorded in the foregoing pages already read like ancient history. Nothing has occurred however to affect the general character of the institution.

BROUGHT UP TO DATE.

The only matters requiring notice are that Mr. Koto has left the ex-convict department, he believing in throwing the Home open to all discharged prisoners *including transients*, who might apply for admission, while Mr. Ishii favored admitting only those who would promise to remain for a season and loyally place themselves under the full influence of the institution; that only four discharged prisoners now remain in the Home; that three of the older orphans, who were considered the most reliable boys in the Asylum have

been sent to Tokyo to shift for themselves, and thus test the real worth of the institution; that the boys and girls are now kept entirely separate from each other, the boys even doing their own cooking; and that since the breaking out of hostilities between this empire and China, Japanese contributions to the Orphanage have almost entirely ceased. This throws the burden of its support *for the time being* largely upon foreign friends. Economy to the last degree is being practised, but need of outside aid is increasingly urgent if——humanly speaking——the institution is to be tided over its present emergency.

"For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God.; seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of *your* contribution unto them and unto all; while they themselves also, with supplication on your behalf long after you by reason of the exceeding grace of God in you. Thanks be to God for his unspeakable gift."—2 COR. IX. 12–15.

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